

# *The* CHRISTIAN CENTURY

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## Extended One Week

The publishers are receiving so many indications that our readers wish more time in which to prepare their lists of names for our TEN WEEKS FOR TEN CENTS offer that it has been decided to extend the time one week. **POSITIVELY ALL NAMES MUST BE IN BY SEPTEMBER 22.** It is a great list we have already received. New lists are coming in fast daily now. Hundreds of new subscribers will result from this campaign by our readers. The publishers take this occasion to express their hearty appreciation of the busy people who have taken time to think up a list of their acquaintances and to send them to us with ten cents for each one that they might be made acquainted with The Christian Century. Others who intended to make such lists and have allowed the time to pass by will be glad to have this extension of the opportunity. The two editorial series announced to begin September 21 will also begin a week later. Let every friend of The Christian Century have a part in this propaganda! Make up your list of names now!

CHICAGO

## Our Readers' Opinions

### No Occasion for Surprise

Editors The Christian Century:—The fact that W. H. Thomas, of Fulton, Missouri, is surprised at the doctrines which he attributes to Z. T. Sweeney shows that he knows little of the doctrines and traditions of the Disciples, especially as they were taught forty years ago. To speak after the manner of some of my ancestors the rock upon which the earlier Disciples built their church was water. Their chief text was the "Great Commission" given in Mark 16: 15, 16. And they not only "supposed" but emphatically affirmed that the commission there given was "The organic or constitutional law of the new kingdom." And under the letter of this "law" their whole scheme was necessarily legalistic and formal.

To them the New Testament was a sort of "Hardee's Tactics." Especially were the steps to be taken by the sinful recruit, who would become a soldier of the cross, defined by rigid rules. He was forbidden to waste any time in lamenting his sins, or in useless prayers, which he had no right to make, and was told to "obey the commandments." His "conversion" was promptly accomplished in "one time and three motions." God was in the church or the world only through his word, as recorded in the New Testament.

The idea which Mr. Thomas ascribes to Dr. Sweeney that "No person can be a Christian who has not been immersed in water for the remission of sins" is as old as the Disciple movement. It has always been one of their vital beliefs, and is held firmly now by probably seventy-five per cent of the rank and file of the Disciples. (Except in some of our city pulpits and editorial sanctums "the traditions of the elders" are yet very much in evidence.)

Nor should Mr. Sweeney be charged with the "horrible results" of this doctrine. Neither he, nor anyone else who accepts it as of Divine authority, can escape the iron chains of its inexorable logic. For if immersion in water is an essential part of the process of conversion lacking which no one shall be saved then every unimmersed person will inevitably be damned. It is no use to blink that conclusion, though most immersionists do so; even so resolute a stalwart as E. L. Frazier tries to let the unimmersed into Heaven, through some sort of "Sunday entrance," which does credit to his heart, if not to his logic.

To make immersion the only door to the visible church, but not to the spiritual "Kingdom" nor to Heaven, is at once illogical and absurd. For the orthodox immersionist but one position as to the affusionists is possible. It is that they are not Christians, indeed can not be; that there is no promise of salvation for them, not a line nor a word, in the New Testament; that except for some hidden mercy of God they must, to a man, finally "depart with the accursed into everlasting torment." That is the logic of the immersionist doctrine, awful though it be.

But Mr. Sweeney can not rightly be charged with having either invented or discovered "cruel and unusual punishments" for the unimmersed. He only accepts an old and accredited doctrine of his church and follows it to its logical conclusion; not to his own volition, but like Martin Luther at Worms, he could not do otherwise.

Indianapolis, Ind. F. M. WILEY.

[Mr. Wiley's statement is far from a fair interpretation of the Disciples' history. There has been much of the kind of teaching which he describes and there has been a strong tendency in most of our historic teach-

ing in the direction our good brother indicates. But this tendency has been resisted by the greater souls among us and is today effectually inhibited. This movement of resistance to legalism and a mechanical conception is the true key to the Disciples' history.—THE EDITORS.]

### Dr. Sweeney Suggests Basis of Agreement

Dear Brother Morrison:—The Century for July 13 containing my letter and your reply reached me a day or two ago very much belated. It seems that we do not understand each other's position. I know you misunderstand mine and I think I must misunderstand yours. A discussion under such circumstances is profitless. It is an established principle of logic—and a correct one—that we should always reason from the incontrovertible to the controvertible.

Let us make up an agreement on certain things that we both hold to be incontrovertible before we discuss controvertible things.

(1.) I agree with you that there is no membership in the Church of Christ without Christian baptism.

(2.) Christian baptism is an act in which the candidate consecrates himself to Jesus Christ and by which he is initiated into the Church of Christ.

(3.) In the time of Christ and his apostles that act was administered—or if you prefer solemnized—exclusively by immersion.

(4.) [The solemnization of] That act has been changed to affusion in many instances.

(5.) No one ever had authority to make the change and no one has that authority today.

(6.) The substitution of affusion for immersion is a human device. [This statement as it stands is, of course, true. Such a statement, however, The Christian Century has not made, and would have no occasion to make in a discussion on baptism because the inference our readers would naturally draw from the phrase "human device" would possibly be misleading.]

(7.) Baptism to be Christian baptism must contain [instead of the words "must contain" we prefer simply the word "is"] the self-consecration of the candidate and his initiation into the church. It may contain more—I think it does, much more—but we both agree that it must contain that much.

(8.) Christian union can not be entered upon except between parties who are members of Christ's church. [At any rate, the Christian union which Disciples are interested in effecting concerns itself only with those who are members of Christ's church.]

I understand you to hold all the above statements to be true but I have taken the liberty to state them in my own language. I can understand it and I don't always comprehend yours. Now, if I have fairly stated your position, say so; and we have something in common to build upon for I believe them all. If I have not correctly represented you, please show just wherein I have not. Hoping we can get together so I can answer your last reply and show wherein you have misunderstood me I remain, sincerely and fraternally,

Windermere, Ont. Z. T. SWEENEY.

[The words in brackets are inserted by the editors. With the slight modifications they suggest, The Christian Century is, in substance, in accord with Dr. Sweeney's theses.—THE EDITORS.]



## The Wide-awake Superintendent Says

### Bethany Graded Lessons are

Absolutely the Greatest Achievement in the History of Sunday-school Literature.

1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have cooperated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.



# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

## Editorial

### Topics and Teams of Men's Campaign

The Men and Religion Campaign, which begins its conventions in Minneapolis in October, continuing them in Omaha and South Bend in order, announces the suggestions which it makes to men and boys of individual churches, and also as Christian men of cities, for personal and aggressive co-operation. To the men of each church it lays out seven lines, as follows:

1. Getting men into church membership, into organizations within the church, and developing them into workers.
2. Boys, their interest and influence. Providing summer camps and club rooms for them, looking into and after their amusements.
3. Study of the Bible, in Sunday-school and Bible-class where men are to be held, and in the family circle.
4. Evangelism—the conduct of special meetings, house to house visitation, and calls on Brotherhood lines.
5. Special service, including the maintenance, if needed, of an employment bureau, and studies in labor problems.
6. Mission study classes, and training of men for service on mission fields. Work at home and abroad is given equal emphasis.
7. Taking part in Christian work of the city, in co-operation with men from other churches.

The suggestions for general work in the city cover the same as in the individual churches, with proper enlargement of them, and with two new ones added. These are:

1. The use of the daily newspaper to secure Christian publicity, reporting for religious papers, and the publication of a church periodical if needed.
2. A staff of preachers and speakers, ministers and laymen, to go into factories, trolley barns, into tents, and upon the streets.

The plan to be followed by the Campaign itself will be that of speakers sent out in teams, six or seven men in each team. Up to December there will be only two teams, but in January a third one will be added, for service chiefly in the East. These teams cover, in their make-up, the special things to be taught, as Bible, Social Service, Evangelism, Missions and Boys' Work, and a team, concluding an eight-day institute in one city, will go to the next, and so on until about eighty cities will have had conventions.

The Campaign will have, in its teams of evangelists, the Rev. W. E. Biederwolf, the Rev. W. R. Lane, Mr. David Russell who comes all the way from Australia, and the Rev. Dr. C. A. Barbour, who is with the Y. M. C. A. and will be a special preacher at some of the conventions. The others will give all of their time.

In the teams representing Social Service will be the Rev. Charles Stelzle of the Presbyterian Home Mission Board, the Rev. I. J. Lansing, and Mr. Raymond Robbins, whose conversion while in the Klondyke was widely heralded.

The Bible work will be conducted by Mr. Fred S. Goodman of the Y. M. C. A., Mr. W. C. Pierce, who is furnished by the International Sunday School Association, and Mr. William A. Brown, who is a famous Bible teacher of Canada and comes from Toronto.

On the team to speak for work among boys will be, among others, Mr. J. L. Alexander, formerly with the Boy Scouts. In the shop meetings team speakers will include Mr. C. A. Drum, furnished by the Y. M. C. A., Mr. A. H. Bruner, who has had successful experience in Y. M. C. A. work in Illinois, and Mr. John Dean, who comes from San Jose, Cal.

The Laymen's Missionary Movement will furnish the team members for missionary instruction. The plan is that the Y. M. C. A., the Brotherhoods, the Sunday-school Association, and others taking part in the campaign will lend their men in so far as they have them. The respective organizations loaning their men on this plan will continue their salaries the same as if they were working as formerly. New men drafted into the team will be paid salaries by the Campaign. Everything is on a business basis, support guaranteed without unseemly appeals. Committees in the cities

where conventions are held will assist with travel expense, and take care of entertainment of members of the teams.

As has been widely published, the Campaign will reach upwards of one hundred principal centres, chiefly the largest cities, with conventions, and subsidiary conventions will be held in other one hundred smaller cities. Each convention will last eight days, and consist of institute and study work rather than mass meetings. The Campaign is to open in October and continue until May of next year, but plans for permanent work are being perfected. Practical Christian unity is exemplified, since the whole range of Protestant organizations, all bodies, are joining in the Campaign.

### Americans in a New Mission Society

The new pastor of Fifth Avenue Presbyterian Church, New York, the Rev. Dr. John Henry Jowett, particularly invited by the King of England to his coronation, has entered, with the Rev. Dr. Len G. Broughton, the famous Baptist preacher of Atlanta, into a new missionary enterprise of general character. Associated with them are the Rev. Campbell Morgan of London, well known here, and two English laymen, and the name of the new enterprise is the Evangelical Union for South America.

Within the last few years, and along with United States Senator Root's South American enterprise while Secretary of State, there has been in England and here a new idea on the part of Protestants that they must divert some of their foreign mission money from Asia to South America, or better, continue the streams to Asia and raise new money for our sister American continent. The new venture grows out of that spirit, but is unusual in that it represents individuals and not a religious body as such. It is the English rather than the American plan, and will have an American headquarters.

One of the great figures of the missionary world of recent times was the Rev. Dr. H. Grattan Guinness, who died only last year, an English evangelistic enthusiast, who in a single life time was able to accomplish much for foreign missions. His plans were, first, to train men to go out as workers under all societies having schools in London for the purpose, and second, to induce men and women who are especially devoted to foreign missions, to go into parts of the world where nobody has yet ventured. And so he called his society the Regions Beyond Union.

Two of his Union's ventures, both successful in small ways, were into eastern Peru, and into the western and extreme southern parts of the Argentine, almost under the Andes and along the line of disappearing civilization which geographies of thirty years ago called Patagonia. These missions in Peru and the Argentine have now been turned over to the New York Presbyterian and the Atlanta Baptist divines, and their associates, and at Keswick, one of the summer conference centres of England, the other day this new Evangelical Union for South America was formed. While independent, and while also depending much upon the English laymen and the London headquarters, it is stated that the Rev. Dr. Jowett and the Rev. Dr. Broughton will press in future the matter of North America helping South America, especially through Presbyterian and Baptist connections.

—A movement, originating in an informal porch conference at Bethany Park, Ind., is now under way to establish a chair of religious pedagogy at Bethany College in memory of the late Herbert Moninger, whose latter years were given to promoting interest in Sunday-school work among the Disciples. Mr. Moninger was an alumnus of Bethany. It is believed that his host of friends the country over will rejoice to have a part in founding this appropriate memorial. Contributions may be sent to the President of Bethany College, Bethany, W. Va.

## Social Survey

### In Defense of the Home.

The diversity of marriage and divorce laws in the several states and the abuses which arise because of that diversity form a problem of considerable gravity. From South Carolina to Nevada are represented all the wide range of laws of varying mixtures and laxity; the former with its absolute denial of the divorce institution, the latter with its brazen laws permitting unlimited granting of divorce under trivial provocation. The matter would not be of such serious import, but the scandalous freedom with which certain idle-rich classes trifle with the sacred bonds of marriage at Reno, and in other parts of the country in only lesser degree, is having a deadly effect upon social ideals of the nation. The most sacred social institution will come to be regarded with contempt unless some vigorous means are soon provided to protect it from this foul pollution. Out of this need the National Divorce Congress sprang into existence, having for its object the creation of a national sentiment for uniform laws upon this subject. The problem was carefully worked out by the congress, and a set of laws outlined which, if generally adopted and enforced, would do much toward correcting the peril. Already three states, New Jersey, Delaware and Wisconsin, have adopted laws embodying practically all the principles endorsed by the divorce congress. But this movement is very slow. With a view to hastening it as much as possible the matter was carried to the national legislature, not, however, as a constitutional amendment. A resolution was passed requesting the President to invite each state governor to appoint delegates for another convention in Washington. The object of this gathering was stated to be to formulate a uniform law of marriage and divorce which would be submitted to the President. He, in turn, would submit it, through the governors, to each state legislature. This congress would undertake a thorough investigation, and, if the law recommended by the former divorce congress is found adequate, it is to be endorsed. By this bit of strategy the movement will be given a political standing which it could scarcely gain in any other way. There will be nothing binding in the action of the congress upon the governors. It will furnish them with a basis upon which to work toward social betterment. They should do what lies within their power to secure laws along the lines recommended. If a governor realizes the tentative measure outlined could not be passed in his state, he should use his influence to secure the adoption of at least a portion of the recommendations, notably the jurisdictional clauses. That would mean a long stride toward the coveted goal. We do not believe it wise or necessary for South Carolina to adopt the recommendations. She is leading all her sister states in this respect, and to do so would be a step backward. Nothing would be gained. Her advanced position can in no wise weaken the movement. On the contrary we believe it to be a call to arms, a challenge to other states to advance, an example which they may seek to emulate.

### The Franco-German Crisis.

The Franco-German dispute over Morocco has reached a crisis and uneasy heads are anxiously awaiting the outcome. Not the least alarmed of the interested parties is Belgium. Fear that in case hostilities break out the neutrality of her boundaries might be violated has prompted hasty preparations for war in the little kingdom. Munitions of war have been hurried to both the German and French frontiers, and every fortress is being put in condition to repel invasion. Between France and Germany the negotiations are said to be at the breaking point. France has instructed her German ambassador, M. Jules Cambon, noting just what concessions she will make. According to rumor, France proposes the concession of certain lands in central Africa, in return for which she demands the German recognition of her absolute right in Morocco. Germany has made no answer and all Europe is waiting in breathless suspense for her to speak. Her demands were far in excess of the supposed maximum concessions of France. Moreover they were in excess of privileges granted to England, and it would be almost impossible for France to grant them, since to do so would only further complicate the question and make future litigation inevitable. England has sided completely with France, and the weight of her support actuates Germany to be a little more conciliatory. It does not seem probable that war will be precipitated, but the

situation is a delicate one, and one that will arise again if not carefully smoothed out now.

### Better Mail Service for Country Districts.

Improvements have been invented in the United States mail service which are bound to benefit the suburban districts everywhere. In 1869 the postoffice department first endeavored to serve rural districts where through trains did not stop by throwing off mail sacks, and slowing down the train so that a man on the train might catch a mail sack held out to him by a man on the station platform. Then developed the crane which could take a single sack containing less than twenty-five pounds of mail while the train moved at a high rate of speed. Little further improvement was made for nearly forty years, though the service was so limited as to be unsatisfactory, and thousands of sacks every year, by reason of poor delivery, were drawn under train wheels and ground to shreds. On Aug. 10, 1910, Albert Hupp, at Kansas City, submitted a new device to the government, which will gather any quantity of mail, in any kind of sacks, and of any weight, and at the same time by means of a trip device, will deliver any amount of mail. The mail is gathered by means of a long, curved arm. The sacks are caught from a series of any desired number of cranes placed several feet apart. Sacks are carried into the car by their own momentum, the curve of the steel conductor absorbing the shock and depositing them uninjured upon the floor of the car. The new invention was tried out for several months and received high praise from the officials who have inspected it. It is said to be less dangerous in operation and less destructive of mail and sacks alike, as well as more efficient than the old device. Its general adoption will make possible as good mail service for the country as for the city districts.

### Capturing a Will-o-the-Wisp.

Glittering success and the angel of death alike beckon man to attempt ever greater things. But the slip of a hand, or the snapping of a single strained wire, or a treacherous air current and the most cautious birdman may find the success he thought was in his grasp, but the draped figure of death. It is but an ell from immortality to eternity. Three more deaths are recorded in a single day's events in conquering the air, and these while we are yet contemplating in wonder the achievements of other aviators. Is it worth while? We think it is. All great causes are won only after sacrifice. A current magazine devoted to aeronautics recently declared that with ordinary precautions, aviation is now safe. That is over-indulged optimism. The time may come when it is, and we believe that much progress is being made in that direction. But a greater sacrifice is being made prior to that consummation than is necessary. Flights at many of the aviation tournaments have largely devolved into circus "stunts," at which the aviators perform the most reckless antics merely to amuse the spectators. But little good will ever come from them. We believe the tendency is already away from flying of this description. Of the three world's records made in the United States in the past few weeks, two, at least, are of flying of a different kind. The altitude record might be excepted. It is doubtful whether reaching such high altitudes will ever be of much practical value. But the other two records, that of carrying a passenger for the longest sustained flight, and the overland trip from St. Louis to New York made by Harry Atwood, are of real value as stimulating further endeavor in a field in which the aeroplane promises to become of greatest value in the future. Flights of the character in which these records were made are said to have the additional recommendation that they involve as little risk as any form of flight. If a little sanity can be introduced into the great tournaments, not only will there be fewer accidents, but commercial use will be hastened by more rapid development, due to concentration of effort, and by the instillation of greater public confidence. The fact that the recent aviation exhibition in Chicago resulted in a loss to its sponsors amounting, it is asserted, to \$100,000, will be apt to discourage other similar affairs with their accompanying tendency to "show off."

**Make Ours Different.** An old darkey wanted to join a fashionable city church, and the minister, not wanting to hurt his feelings, told him to go home and pray over it. In a few days the darkey came back. "Well, what do you think of it by this time?" asked the preacher. "Well, sah," replied the colored man, "Ah prayed an' prayed, an' de good Lawd he says to me, 'Rastus, Ah wouldn't bodder mah haid about dat no mo'. Ah've been trying to get into dat cha'ch mase'f fo' de las' twenty yehs and Ah done had no luck.'"—*National Monthly*.



# The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

## American Bible Society.

The American Bible Society finds fields for its Bibles not alone in Asia and South America, but last year it prosecuted a considerable work along the line of the large canal now building across New York State, and in the \$100,000,000 works under construction in the Catskills to supply New York city with water. Even Coney Island was entered, and with some success in the sale of Bibles.

On the large canal there are at work Greeks as well as Italians. A Greek colporter has been at work among his fellow-countrymen, and has had the good fortune to wake up ministers of regular churches in central New York cities to the fact that foreign missions have arrived at their doors. In consequence Syracuse, Utica, Rochester and Buffalo churches have entered upon work for Greeks, Bohemians, Scandinavians, Italians, and others.

Throughout Long Island religious destitution and Bible need have been generally found. Even in Brooklyn, a city of churches, the Society's agent discovered a great lack of Bibles and succeeded in placing Bohemian, Scandinavian and Italian colporters in the field both to reach laborers of their nationalities and to stir up the churches to the needs at their doors. The agent reports that the ministers knew, in most cases, of the needs but lacked workers to supply them.

## Y. M. C. A.

### The Power of Friendliness.

One of America's most highly honored ministers writes in his old age that he has come to think of religion as friendship. God is the friend of man and it is man's wisdom to rely upon God's friendship. The religious man is a friend to all other men. The Young Men's Christian Associations are expressing the religion of friendship according to the needs of men. America's industrial growth is forcing the "overall man" upon the attention of the Associations. The men in mining and lumber camps, the immigrant, the man out of a job, and many other sorts and conditions of men are finding in the Association workers the friends they need. Writing in Association Men, Chas. R. Towson says the mission of the Association is friendliness, and he gives this warning to any who may be inclined to trust in buildings and machinery:

Its impulse comes from friendship with Jesus—its true manifestation is friendliness with men. The Association that expresses itself in anything less fails. In this day of much method and more machinery let us remember this human objective. An Association may be galvanized into keeping up a routine of events or traditional activities—and be dead.

Here is a letter from one who signs himself "an overall man"—biased and possibly unfair—but suggesting the danger of failing in friendliness: "I suppose you don't care what I say. I know you don't care to shake hands with me because I am a common man in overalls with no education. You will call me a knocker, as Doctor Stone does in the July Association Men. Nevertheless what I say is from experience. There are a few secretaries that are good men and are doing good. I will tell you what I saw one of them do; nobody knew I saw it: A drunken man stumbled into the Young Men's Christian Association. Several secretaries were there. He boned them for money. They all laughed at him but one fellow. After a while he said to the drunken man, 'Say, pard, come outside, I want to talk to you.' They went to a kind of dark corner of the building and it was not long before they both went down on their knees. I heard him say, 'If you keep sober for a week I will pay for a week's room rent and get you a job if I possibly can.' To my knowledge that drunken man to this day has not had a drop of whiskey—that was four years ago. When an overall man goes into the Association where that secretary is he always feels at home.

"But most of them are not that way—they are like the secretaries in a big Young Men's Christian Association where I once went when I was broke and needed something to eat as well as a good bath; there was a big sign made like a hand pointing to the door, on which it said in big letters, 'Welcome Strangers.' I walked in. Was there anybody to welcome me? Well, I should say not. I asked a few questions. They barely answered. I walked out just as dirty and hungry as when I went in.

"You are getting a bunch of men as secretaries that never did a day's work in their lives, and consequently have no sympathy with the man who works hard. The overall man may sit in their lobbies and reading rooms, and no one will come near and say a kind word and shake hands with him, but here comes a preacher or some business man or young fellow with a swell suit, and if they are doing something they drop their work, meet them at the door,

shake hands with them, joke and have lots of fun.

"I don't expect you to print this, but tell it to some one and make things better for the common man if you can."

This friendliness, born of the spirit of Christ, will distribute wealth fairly, prevent two-thirds of the accidents and of occupational diseases, insure a fair day's work for a fair day's pay, open to women and children the doors to better home life, establish the best insurance, relief and pension plans, and end the bitterness and cruelties of strikes and lockouts, industrial dynamiting and wars. On the function of the Association Mr. Towson says:

The Association Movement in the industrial world is an engineering enterprise—like the great irrigation projects of the West—connecting with the streams of individual and organized industrial influences and transfusing this power through channels of friendliness so as to make fruitful many hitherto barren fields. The challenge to the Association movement is to furnish leaders; experts in knowledge of the needs of men and sources of supply; masters in discovering and directing energy; engineers who can tap the great industrial sources and harness the released power to the machinery of the Kingdom by the genius of Friendliness.

## Catholic.

### The Root of the Divorce Evil.

The indignation of Protestant ministers and editors over the approaching marriage of a divorced man of wealth moves some Roman Catholics to say that easy divorce and indifference to the sanctity of the marriage vow are the logical outcome of the Protestant theory. The well-informed Protestant is not likely to be convinced of the correctness of the Catholic contention; it will profit him, however, to know what can be said against his own view. We take the following from the Catholic World:

The press of the country for the past month has been filled with the details of a marriage, the very mention of which disgusts every clean-hearted man and woman. Wealth, social position and a previous scandalous divorce have contributed to give it a widespread notoriety.

The fact that a divorced man, prohibited by the law of one state to enter wedlock, is to marry again and have his marriage sanctioned by the very state that prohibited it, and is to marry a young girl of seemingly respectable parents, is certainly nothing new in this country. The frequency of divorce and remarriage has made our land the laughing-stock of the world. Such an occurrence—the word well signifies the little importance attached by some to marriage and divorce—is quite common not only among the rich, but also among those not ever-blessed with this world's goods.

To those who have eyes to see, divorce is an evil that is doing more than all else to undermine our life as a strong, patriotic people. For decades has it cursed our land like a plague and its infection is year by year, with ever more disastrous results, spreading further and further. The reason of such loose morality is the general belief that marriage is simply an institution of the state; that it should be regulated only by civil law. The non-Catholic press of this country, and in fact of the whole world, savagely attacked the latest legislation of Pius X. on the subject of marriage, claiming that it was another instance of how the Catholic Church seeks to tyrannize over the state, and to rob the state of its just rights.

Marriage, this non-Catholic press maintained, can be regulated by the state and the state alone. The law of the state is supreme in this matter and there is no other law. Of course, this robs the vows of husband and wife of all sanctity and subjects them to the caprice of human, very human, legislators. The legislature might tomorrow declare that all marriages contracted up to date were invalid; disrupt every family and throw into chaos the whole social body. Under stress of anger or hatred or jealousy or lust or any other passion a man will readily argue that no merely human dictate of fallible legislators can bind him for life, and will just as readily act upon his conclusion.

If nothing were needed to show the unworthy and oftentimes corrupt influence that govern our legislators, the daily and monthly press of the country for the last five years has supplied testimony more than sufficient. And many of the American people seem to have concluded that such unworthy influences will continue to be effective, for they are preparing to arm themselves with the referendum and recall. To call marriage holy and pledged vows sacred and then entrust them into the hands of legislators is like storing great treasures in a pasteboard box.

Yet this is exactly what Protestantism has done from the very beginning. It denied marriage to be a sacrament. Christ did not elevate the vows of husband and wife to a supernatural dignity beyond the reach of man. Marriage is a purely human institution. Protestantism has become so saturated with Erastianism that it accepts the state as sole and final arbiter in every question relating to marriage and divorce.

It is idle to say that thousands of individual Protestants would enter a disclaimer to this; that many clergymen and bishops of Protestant churches cry aloud against the abuses that are daily increasing because of the teaching that marriage has no essentially religious character. The Protestant churches have sanctioned divorce; their ministers have re-married divorcees; they have officially preached that marriage is entirely under the control of the state.

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## The Sin of the Unforgiving Disposition

"I never forgive," said a self-confident man to a distinguished preacher. "Then I hope you never sin," was the reply. The man of the unforgiving disposition asks for himself a special privilege, for he expects and demands that others forgive him. He may deny that he needs forgiveness or that he will accept it when he wrongs his brother, but his denial does not change the facts. He would cry out in wrath against God and man if he were to receive the treatment he is so willing to mete out to other men.

There is so much to do in this world and our time and energy are so limited that we cannot afford to turn away from the work of the day to hate any man. The more zealous we are for our work the less likely are we to remember with bitterness the injuries we have received. The feuds of the Southern mountains will disappear when the mountaineers have something else to fill their minds besides the gossip of a small community. The feudists have time to nurse their wrath. They magnify little things because they have never seen the big things of life.

We wrong ourselves by withholding forgiveness. It is our right to enjoy peace of mind. This is far from us while we refuse to share in the regeneration of an evil-doer. Ignorant men think revenge is sweet. They imagine that their importance in the world depends upon the defeat and disgrace of their enemies. Our Lord and Master thought otherwise. He sought to win his enemies to right ways of living. His triumph was not in the ruin of men's hopes but in the transformation of their lives. He rejoiced in the salvation of sinners, not in their punishment. By retaining our anger and bitterness, we rob ourselves of the highest joy.

We are unjust to others when we harden our hearts against them and decline to give them our sympathy in their efforts to gain self-control and efficiency. One way to keep men in sin is to let them know that we hold in memory all the unkind words they speak and all their evil deeds and that we have no knowledge of the strength of their temptations and no understanding of their desire for spiritual growth. If the kindness of God is not seen in the conduct of men, it is not available for us in renewing the souls of the wicked. We profess to be Christians. We have no right to act so as to give the impression that God is not gracious and full of compassion.

The emphasis is placed where it does not belong when there is no disposition to forgive. The other day a man preached a sermon which left upon his hearers the impression that he had unbounded confidence in the ability of the devil to run the universe, but that he was very doubtful of the power of God. In the judgment of this preacher sin abounds and super-abounds; it seems to be a question whether grace is of any consequence. This sort of preaching is worse than useless. The preacher helps men by convincing them that it is worth while to make a fight for righteousness and by giving them a vision of the greatness of the opportunities before the man of faith. We put the emphasis upon the evil and

ignore the good when we refuse to forgive. We reject faith in Christ.

Where there is forgiveness there is love. There may be love where there is no forgiveness. We are told that the sinner must repent that he may be forgiven. God loves his children even while they are in sin. Every fact of Christianity testifies to this love. The father loves his wayward boy. God seeks to save the lost. He calls sinners to repentance. He discloses his love that all may know he will forgive. The good father tries to win his boy to sobriety and honesty. But God does not pronounce a man right until he is right. He admits to his fellowship those who have a mind to do his will. It is not a question of what they have been, but of what they intend to be. The father does not say the conduct of his boy is right until it is right. When the boy turns about and shows a disposition to quit his meanness, the father gives his approval to the main purpose of the boy's life, whereas before he had been compelled to withhold it. By forgiveness we admit men to moral and spiritual fellowship. We need the co-operation of all men in the fight for truth and holiness. We cannot cast out of the company of the workers any one whose purposes are approved of God. We must allow every man to take the place for which he is fitted. If a man has sinned, we ought to encourage him to do all he can to make amends for the injury he has done to himself and others.

[Midweek Service, Sept. 20. Matt. 18:23-35; 6:12-15; Mark 11:25; Luke 17:3, 4; 23:34; Eph. 4:31, 31; Acts 7:60.] S. J.

## A Disappointing Response

Some months ago The Christian Century called attention to the habit of equivocal, timid and non-committal speech used by Disciple writers in speaking of the Christian status of their religious neighbors. These writers are unaccustomed to make the outright admission that Presbyterians, Congregationalists and Methodists are Christians, members of the Church of Christ. They are spoken of in euphemistic terms as "believers," or "our religious neighbors," or "the pious unimmersed," or "members of the denominations." Of if they are called Christians, our writers feel that they must add the words "in a sense" or "as it were," or otherwise qualify the Christian title by calling attention to their "imperfect obedience."

Just prior to the appearance of our editorial one of the most disgraceful sentences ever appearing in our literature was published in the Christian Standard, when that paper characterized the converts to Christianity made on the mission field by Methodist and Presbyterian missionaries as "unbaptized heathen enrolled by denominational missionaries."

We felt that this misrepresentation of the temper and belief of the Disciples called for a positive and ringing utterance by our papers and ministers which would set us right with our Christian brethren who would, no doubt, be shocked by the Standard's statement.

Meanwhile the Christian Evangelist was engaged in a criticism of the Christian Century for its advocacy of the practice of Christian union. Certain editorials whose authorship we could not impute to Dr. Garrison were appearing in our St. Louis contemporary purporting to deal with the position of this paper. These editorials seemed to us to entirely evade the essential issue. The Christian Century had stated its position in the clearest language it could command, namely, that Presbyterians, Congregationalists and the others are Christians, members of the Church of Christ, baptized members of the Church of Christ, and as such should be received into the fellowship of any Church of Christ to which they apply.

In view of the hesitant and shifting treatment of this point so basic and essential in our plea for union, we carried the case from lesser editorial writers on the Christian Evangelist to Dr. Garrison himself, asking him to join us in making such a clean-cut statement of the true attitude of the Disciples toward other Christians and their churches as would lift us in their eyes far above the sectarian level upon which such statements as that of the Standard above quoted would reduce us. Our appeal to Dr. Garrison at the close of a lengthy editorial was in the following words:

"Why cannot we have from The Christian Evangelist a great ringing, unqualified, unequivocal statement that Presbyterians and Methodists and Congregationalists are Christians, members of the Church of Christ, baptized members of the Church of Christ, and that the congregations to which they belong are churches of Christ just as truly as our own.

"Cannot Dr. J. H. Garrison, long time pleader for Christian union, himself the embodiment of the fraternal spirit, lover of all Christian souls and causes, champion among his brethren of the Federal Council of the Churches of Christ in America, which includes



Presbyterian and Congregational churches on the same level of Christian status with Disciple and Baptist churches,—cannot Dr. Garrison take the editorial pen from the timid, finessing hand that wrote the above paragraph and fling out such a statement as has never yet appeared in our literature; a statement wholly in the declarative mood, without indirection, without any reservation or ambiguity, without the usual qualification on account of "imperfect obedience" (a qualification which must, of course, be taken for granted not in their case only but in ours as well); a statement that will commit him and the paper he founded and the great majority if not all of his brethren plainly to the basic presupposition of our plea for unity which is that those to whom the plea is made are just as truly Christians as are we ourselves?

"This Dr. Garrison, would be a crowning word for your great editorial career. This word would be emblazoned on our banners after you are gone. It would abide in the world longer than any word you have spoken in your more than forty years of public utterance. It is the most potent asseveration yet left for you to make. God give you grace to make it!"

In the Christian Evangelist of last week appears an editorial presumably in response to this appeal. We assume that it was written by Dr. Garrison. It will prove a disappointment to a multitude of discerning readers who are listening for a statement in ringing language, positive and decisive, and easily understood.

The editorial begins by reviving a distinction which has always been discredited among the Disciples as irrelevant and misleading—the distinction of an invisible and visible church. Dr. Garrison says: "If we fail to make the distinction between the church actual and visible as we see it today, and the church ideal and spiritual as Christ sees it and knows it, we will land ourselves in confusion and contradiction." He then proceeds as follows:

What is called "the church" in its largest sense today, including both the Roman Catholic and Protestant bodies, consists of many members, whose baptism, while perverted in form, has no connection whatever with any personal faith on the part of the baptized. They are enrolled as members of the church. Many of them have developed lives of piety and devotion to Christ. Other members are baptized in a more scriptural way on profession of their faith in Jesus Christ. Those who practice what we regard as a defective baptism, have done so in the name of Christ, and believed that they were carrying out his will. Are they, and the members whom they thus baptize, members of Christ's church, even those who manifest the Spirit of Christ in their lives and character?

This is a plain statement of the question and encourages us to hope for a clean-cut answer. The answer comes, however, in the form of another question, namely, "Whether Christ can have a faulty church—a church that is in grave error on many points." This question is answered affirmatively: "In actual fact He can have no other and has had no other since the beginning of His reign."

With a faulty church conceded, the article proceeds to define the place and purpose of the Disciples of Christ who, it says, found their origin a century ago "in a movement to restore the unity of the church through a return to its original basis and fellowship." The editorial continues (the italics are ours):

It is out of this condition of things that there have been raised such questions as "Who is a church member?" and "Ought we not to recognize as members in these churches of the reformation, those who hold membership in any other church, regardless of their conformity to what we are seeking to establish—the New Testament conditions of membership?" It is not necessary for us to determine the question whether such persons are members, *in any sense*, of Christ's church, or whether their imperfect obedience has been accepted by the Head of the church—*questions which lie beyond our knowledge*, and which we are not called upon to solve. It is enough for us to ask, Is this reformation which we are seeking to carry on worth while? And if so, Can we be true to its principles and accomplish the purpose for which it was inaugurated, by recognizing any other standard of membership than that which we are seeking to enforce as the essential condition of Christian union? If we could dismiss from our minds such questions as "Will God save this or that class of persons?" or "Does he recognize as members of Christ's church this or that class of people?" and confine ourselves to the single inquiry as to *what Christ requires of us*, we should hasten far more rapidly the work to which we have been called, and promote to a much greater degree the glory of Christ and his church.

This is a surprising piece of writing. Coming, if it did, from Dr. Garrison, our surprise is intensified. Is this the best word our revered brother and leader can speak in response to the earnest appeal we addressed to him?

We are sure Dr. Garrison's hesitant words do not represent the great brotherhood to which he and we belong. At the risk of impertinence we must say that we do not believe his words represent his own true mind.

We do not believe Dr. Garrison has the slightest doubt that Methodists and Presbyterians are members of the Church of Christ,

not simply "in a sense" but in the truest sense. To say that the question "whether their imperfect obedience has been accepted by the Head of the church" is one of those "questions which lie beyond our knowledge" is to embarrass our entire brotherhood in its plea for unity.

The Disciples of Christ are just as certain that the "imperfect obedience" of Presbyterians and Methodists is accepted by the Head of the church as that their own imperfect obedience has been accepted.

Instead of its not being necessary "for us to determine whether such persons are, in any sense, members of Christ's church" the Disciples' movement has been inspired from the beginning by the burning knowledge that they are members of Christ's church and in the fullest sense. Our plea is a mockery without this knowledge. At the risk of being impertinent again we must say that we believe Dr. Garrison himself knows that they are members of Christ's church.

Our pleadings for Christian unity will awaken nothing but indignant resentment by the Christian world if we hold to the position taken by the Christian Standard in characterizing unimmersed Christians on the foreign field as "unbaptized heathen enrolled by denominational missionaries." Those words insult our brethren and grieve our Lord.

And no less abortive will be our pleadings for unity if when we are asked concerning the Christian character and status of Presbyterians and Methodists our words, like those of the Christian Evangelist, choke in our throat.

The question whether Presbyterians and Methodists are accepted by the Head of the Church must be a matter of *knowledge* by a people commissioned with a plea for unity. Our answer must be sharp, clear, definitive. Our tone of voice should disclose a wound in our heart that such a question should need to be asked at all.

It is not possible to "dismiss from our minds" such questions as these upon which Dr. Garrison has written this editorial. Upon our answer to these questions depends our practical relationships, our fellowship in the church, the extent and character of our practice of Christian unity.

Even if we confine ourselves, as Dr. Garrison admonishes us, to "the single inquiry as to what Christ requires of us" we are led directly up to this problem of the membership of Christ's church. For there is no more fundamental requirement of Christ than that we should recognize as members of His church those whom He has received into it, and treat them as fellow disciples in a unity like that between Himself and the Father.

This requirement of Christ is just as fundamental and imperative as is that to preach the gospel to sinners and to baptize them.

We cannot believe that Dr. Garrison will lay down his editorial pen without uttering those convictions of his own soul that lie far deeper than those he has expressed in this article whose publication is bound to prove disappointing to a multitude of his brethren.

## A Call To Baptists

As president of the Baptist World Alliance, the Rev. Dr. R. S. MacArthur appeals to Baptists of the United States and Canada to make the week beginning September 10 a time of prayer in their churches and families "that God may open the heart of the Czar of Russia to permit the founding of a Baptist College in St. Petersburg, to grant larger liberty to Jews, and to manifest a spirit of justice and clemency to the Rev. William Fetler," the Baptist delegate to the late Baptist Alliance who must soon return to Moscow to stand trial for preaching the Gospel in that city under Baptist auspices.

President MacArthur appeals also in behalf of Rev. Norbert Capek, a Moravian, and states that Baptist interests in that land are in the midst of a crisis. In behalf of both he asks Baptists to give money on Sunday, September 17, in the case of Pastor Fetler to complete a Baptist Prayer House in St. Petersburg, now partly built but stopped by lack of funds. It is pointed out in the appeal that Pastor Fetler must return to Moscow, for a Baptist must keep his word, but that if St. Petersburg be assisted by American Baptists they can, in turn, help to build a Baptist Prayer House in Moscow, for Pastor Fetler proposes, whether convicted and perhaps banished to Siberia or not, to press the plan of Baptist work in the historic capitol of the Czar's empire.

Toward the Baptist College in St. Petersburg, which President MacArthur hopes the Czar may favor, American Baptists have contributed \$70,000. The purpose is to found a college for the training of Baptist ministers.

# Early Religious Beginnings in Illinois

BY RUSSELL F. THRAPP.

**EDITORS' NOTE:** The Illinois Convention program committee undertook this year to project the sessions on a higher level of thought than state conventions have usually assumed. The pragmatic details of church work and organization were attended to with dispatch, and there seemed to be a more leisurely and thoughtful consideration of the greater problems. Politics and wire-pulling were conspicuously absent. Again and again the speakers led the convention to the heights of visions. One of the most interesting sessions was that of Wednesday morning when three speakers undertook to relate our work as Disciples of Christ to the actual conditions and existing forces of the commonwealth of Illinois. The first of these addresses, that by Mr. Thrapp, was especially interesting. His address showed that he had put industry into the preparation of an address on a theme in which materials are scant. Delivered in the Jacksonville pastor's vigorous, reserved and clean-cut style, it was one of the most fascinating addresses of the convention. One of its tangible results was the passing of a resolution to authorize a competent authority to prepare a history of the Disciples in this state.

To write the history of any state that has made an impression for good upon the world is to recount the deeds of the moral leaders who were its first settlers. If we go backward through the centuries, where shall we find a great commonwealth that was not founded by a moral leader? Abraham, the founder of the Hebrew commonwealth, a moral leader; Moses, accomplishing the redemption of Israel and establishing the theocracy in the Promised Land, a moral leader. The Greek cities trace their beginnings back to men who stand for wisdom and morals; Martin Luther stands back of modern Germany; religious teachers back of Holland; back of the Pilgrim Fathers we behold the form of the preacher, John Robinson. In the settlement of the great West, a minister led the first group of pilgrims across the Alleghanies. The history of Iowa, Illinois and other western states is one story. Twenty-five home missionaries led twenty-five different bands of colonists out of New England, to settle these middle states. They were men who believed in God, in Jesus and in the Bible. Like Abram of old, they were led by the unseen hand out from the eastern land into a new, to establish a great country with institutions that would bless the world.

## Puritan Source of Present Commonwealth.

Then New England grew great men. Great in soul and heart, university men and at the same time religious to the center. When in the isolation of New England they had developed their message and were ready as evangelists to the great west, then in 1780 the barriers went down, and our fathers on foot and horseback started for the Mississippi Valley. It was a strange procession that formed that morning in front of the church at Ipswich, Mass. It was led by Manasseh Cutler. Men in hunter's garb, boys carrying their guns, woodsmen with axes, pack-horses heavily laden—all these made up a strange procession when they marched away. Some of them came to Illinois and founded Illinois College, Knox and Lake Forest and Shurtleff Colleges. Some went to Iowa and founded Iowa College, Tabor and two academies. Groups of theological students banded themselves together. They determined to take the West for higher education. These were picked men, the finest scholars of their era. They were statesmen. Witness the fight that they and their sons made for liberty. The Christian home, the Christian Church, the Christian College and the free school were the instruments they fitted for the development of manhood. On their way to this new state one day they paused on the summit of the Alleghanies, and the leader placed his hand to his ear and stood in the attitude of an eager listener. "What do you hear?" whispered one of his companions, fearing an ambush of Indians. Uncovering his head, the leader answered, "I hear the tramp of coming millions." On this procession came and founded here the institutions we love.

## French Catholic Pioneers.

And now passing back beyond the coming of Puritan influences to Illinois, we will

notice briefly the work of missionaries of the Roman Catholic faith. With the French there came to Illinois Jesuit and Recollect priests, whose names are familiar to all who have read the history of our state. They moved along together, the explorer and voyager giving protection to the missionary, and the latter in return aiding them to conciliate and make friends with the natives. Of the missionaries connected with Illinois, Fathers Marquette, Allouez, Gravier, Pasic, Marest were Jesuits; Fathers Membre, Douay, and Hennepin belonged to the Recollects. These two sects were at war with each other, which very much hindered the spread of Catholicism. To the Recollect Monks of St. Francis was first assigned the care of the missions, but subsequently Car-

their rich pastures. The river as now, swarmed with fish, great quantities of wild fruit grew in the forest and prairies and so numerous were the birds and waterfowl that the heavens were frequently obscured by their flight. These explorers spoke of the land as a terrestrial paradise, in which earth, air and water, unbidden by labor, contributed the most copious supplies.

## Founding of Kaskaskia.

Passing far up the river, they stopped at a town of the Illinois, called Kaskaskia, whose name, afterwards transferred to a different locality, has become famous in the history of the country. They proceeded further to Lake Michigan by way of the rivers Illinois, Desplaines and Chicago. Following the western shore of the lake, they entered Green Bay the latter part of September, having been absent about four months and traveling a distance of 2,500 miles.

Joliet hastened on to Quebec to report his discoveries, while Marquette remained to repair his shattered health, and the following year established a mission on the plain between Illinois River and the present town of Utica. Here he preached to some 500 chiefs and a great concourse of warriors, women and children. He spoke to them with great earnestness on the duties of Christianity and the necessity of making their conduct conform to its teachings; the audience was deeply impressed with the sermon, and eagerly besought him to remain with them, a request which his fast wearing strength rendered it impossible to grant.

## Death of Marquette.

On his return home he passed to his reward. His companions buried his body on the shore of Lake Michigan. Three years afterward, a party of Ottawas, opened the grave and carried his bones to Mackinaw, where they lie buried under the floor of a rude chapel. The piety, energy, and self-denial of this noble man gives him a high place in the affections of religious people. He is a type of a multitude of Roman Catholic Missionaries the world over, who have shown great zeal and heroism in the propagation of their faith. Whatever may be said in disparagement of their methods, it must be admitted that the world today is better because of their existence and work. More than 100 years before we have any account of any Protestant minister within the bounds of the territory of Illinois, Marquette, LaSalle, Joliet and Hennepin traversed the long distance from the Atlantic communities through the unbroken wilderness to minister to the scattered French settlements and Indians. As early as 1673 they established missions at Kaskaskia, Cahokia and Peoria, and other points on the Mississippi.

Father Claude Jean Allouez arrived at the Kaskaskia village of the Illinois on April 27, 1677. Here he erected a cross twenty-five feet high, and preached to eight tribes there congregated. He made frequent visits to this mission until 1687, when he returned to Wisconsin, dying in 1690.

The Peoria Station was established by Father Gravier.



Rev. Russell F. Thrapp.

dinal Richelieu superseded this order and confided the spiritual welfare of the people to the priests of the Society of Jesus, the disciples of Loyola. The former felt very keenly their exclusion from the field and left no means untried to regain their supremacy.

## Father Marquette and the "Illini."

Father Marquette was a native of Laon, France, born in 1637. He was the first in the company of Joliet to make a journey down the Mississippi coming first in contact with the Indians, a tribe named the "Illini," meaning "the Men." This was in 1674. Down the Mississippi these intrepid men floated in a frail canoe as far as the mouth of the Arkansas River; and then after four weeks on the unknown river, forced their way against the swift current, toiling by day under a July sun and sleeping by night amid mosquitoes and the deadly vapors of stagnant marshes, on and up until several weeks of hard labor brought them to the mouth of the Illinois. Here they were informed by the Indians that this stream furnished a near route back to Wisconsin. Acting upon this information, they entered the river. Their journals tell in picturesque language the beauty of the country they passed through. They tell of prairies spread out before them beyond the reach of vision, covered with tall grass and undulating like waves of a sea. The surface was studded with clumps of timber. Flowers, surpassing in the delicacy of their tints the pampered products of civilization, were profusely sprinkled over the grassy landscape. Immense herds of buffalo and deer grazed on



With the coming of English control the French priests gradually withdrew from Illinois territory and few results of their labors remained. But for the victory of Wolfe on the heights of Quebec in 1759, our country would have been French Catholic instead of English Protestant. The question of dominant religion of Illinois and the whole of America was settled of God and English bullets in this famous battle. The rule of Louis XIV, meant the rule of Despotism. The English gave us the Puritan foundation in Illinois upon which is built our cherished institutions.

#### First Protestant Minister a Baptist.

The first Protestant minister to enter Illinois was James Smith, a Baptist. He came from Kentucky in 1787 and in fellowship with David Badgley and Joseph Chance, Baptist ministers, formed the first Protestant Church at New Design; the first association of five churches, four ministers, with 111 members, was formed in 1807. A division growing out of the slavery question, occurred in these churches in 1809. Other causes of difference resulted in the formation of three parties of Baptists, which existed for ten years and two of them much longer. The most numerous branch of the church is denominated the Regular and Missionary Baptists. Of this church, John M. Peck was the great missionary and organizer in Illinois from 1822 until his death in 1858. Worthy successors in central Illinois were Justus Buckley, D. Read, Washington Leverett, Alvin Bailey, James Lemen and B. B. Hamilton.

#### Beginnings of Presbyterian Influence.

The first Presbyterian minister who visited the Illinois country was John Evans Finley. He landed in Kaskaskia in 1797. The next ministers of that faith to come were Samuel T. Mills and Daniel Smith, who had been sent from the Massachusetts Missionary Society of the West. They came in 1814, but no church was formed until 1816, when James McGready of Kentucky came into White County and formed a church at Sharon. The members were mostly from Georgia, Tennessee and Kentucky, whose families were of Scotch-Irish extraction. The second church was organized in Illinois at Shoal Creek, Bond County, in 1819; and the third at Edwardsville the same year. Long pastorates among this people seem to be a rule. Albert Hale was pastor at Springfield twenty-seven years. Livingston M. Glover at Jacksonville, thirty-two years; while that of Robert W. Patterson was maintained in Chicago, that city of marvelous changes, for thirty years. The controversy between the old and new school branches culminated in a division into two separate organizations in 1837, but happily at Pittsburg in May 1870, measures were adopted which resulted in unity.

#### Methodist Beginnings.

The first Methodist minister who visited the state was Joseph Lillard, a local preacher of Kentucky, who gathered a few scattered Methodists into a class and appointed Capt. Joseph Ogle as their leader. This was in 1793. Four or five years later John Clark visited the settlements of Illinois. He was a Scotchman. In the same year that Mr. Clark came, Hosea Riggs, the first resident local preacher, settled in the American bottom in St. Clair County. In 1807 Jessie Walker held the first camp meeting ever held in the state, about three miles south of Edwardsville. The meeting was a powerful one, and many present were affected with that strange movement—"the jerks." Among the powerful preachers of Methodism in Illinois was Peter Cartwright. His career is without parallel among his people. He was a man of great physical power, great energy, superior mental force and remarkable organizing and executive ability. Much of his life, after coming from Kentucky, was spent at Pleasant Plains, in Sangamon County. He

was a fighter for what he believed to be the truth. He was a type of many of that day, who contended earnestly for the faith. Announcing the text, "they went everywhere preaching the word." Their preaching was largely doctrinal, polemical and hortatory. They had deep and clear convictions concerning the great truths they proclaimed.

#### Unique and Eccentric Preachers.

Among the early preachers were some noted for various eccentricities. William Stribling was an illustration of this. He was a very able and eloquent preacher. His command of language was most extraordinary. The following specimens will show his love of the larger and more profound words of the dictionary. Being violently opposed to the use of tobacco, he administered the following reproof to an old slave of the weed: "Venerable sir, the deleterious effluvia emanating from your tobaccoconistic reservoir so overshadows our ocular optics and so obfuscates our sensorium, that our respirable apparatus must shortly be obtunded, unless, through your abundant suavity and pre-eminent politeness, you will disembody that illuministic tube from the stimulating and sternutatory ingredient, which replenishes the rotundity of the vastness of its concavity." The proverb, "You can't make a money purse out of a sow's ear," he refined in this manner: "At the present era of the world it has been found impracticable to fabricate a sufficiently convenient pecuniary receptacle from the auricular organ of the genus *suo*."

#### The Congregationalists and Episcopalians.

The First Congregational Church was organized at Mendon, Adams County, in 1833, followed by others the same year at Naperville, Jacksonville and Quincy. Among the pioneer preachers were Jobez Porter, also a teacher in Quincy, Asa Turner, Julian M. Strutevant, Truman M. Post, Edward Beecher and Horatio Foot. The leading spirits in the organization of Illinois and Knox Colleges were Congregationalists.

The pioneer Episcopal leader was Philander Chase, coming in 1833. In 1834, three churches were organized, at Jacksonville, Rushville and Galena.

#### Disciples Early Immigration.

The pioneers in the movement for the restoration of Apostolic Christianity were on the ground early. They came from Kentucky, Ohio and West Virginia. They were of rugged type and believing in Christian education. Early in the century colleges were established at Eureka, Abington and Jacksonville. The Bible was the text-book in religious training. Various parts of the state today religiously bear the mark of the early religious impressions. Draw a line east from Rock Island to Joliet. North of that line in Illinois the Congregationalists and Presbyterians are numerous, while south of that line the Disciples of Christ have the larger number of their seven hundred churches in Illinois. The religious divisions of the state today are determined by the religious opinions of the early comers. Many churches known as simply "Christian" or "Churches of Christ" were organized before 1830. Feeble was the beginning of this now powerful and influential body of Christians. They now number 116,954 in Illinois, with 746 churches, and are at the forefront of every movement for good. Sometime in the early twenties the church now known as the Christian Church at Cantrall, Sangamon County, was organized as a Baptist Church by Stephen England and later joined with the Disciples. This is believed to be one of our oldest congregations. In 1828, a group was organized at Little's Grove, under the leadership of William Miller. The church at Armington grew out of this movement. There is till a congregation at Little Grove, near Paris, Edgar County, which was established in 1826. On Sept. 27, 1824, Ebenezer Rhodes, effected an organization at Blooming Grove, south of the present city

of Bloomington.

#### Some Early Churches.

The church at Jacksonville was organized in Oct. 1832. Among the leaders are the names of Barton W. Stone, Josephus Hewitt, William Happy, Jonathan Atkinson, the first president of Berea College, A. J. Kane, John Eads, Matthew Elder, Harrison W. Osborne, E. G. Rice, D. Pat Henderson and Enos Campbell. Here in 1832 took place the union of the early church and a similar religious organization, known as Stoneites.

The church at Springfield was constituted in 1833. Josephus Hewitt, Alexander Graham, Jerry P. Lancaster, William Brown, and A. J. Kane are familiar names with the older members of this congregation. The Sangamon Journal published at Springfield, Ill., in its issue of March 16, 1833, made this announcement: "Rev. Josephus Hewitt, of Jacksonville, will preach in the Court House in this town today and tomorrow. Services to commence at 11 a. m." How he had the courage to announce himself as "Rev." I am not quite able to understand. However, no damage seems to be done as I find no record of reproving editorials or heresy trial. Charles P. Kane describes Mr. Hewitt in the following language: "Mr. Hewitt was a remarkable man. He had qualities that would have distinguished him in any society, in any age. Large of stature, dignified of mien, he at once impressed individual or assemblage. As a speaker he was effective and forcible; I have heard many persons describe him as a great preacher." Thus is described for us a type of that heroic body of men who stood for "the faith once for all delivered to the Saints," often misunderstood and the very nature of their message calling out bitter opposition, yet in the love of the truth they crossed these prairies, proclaiming the watchword, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." All honors to them. We have entered into the enjoyment of the fruit of their labors.

#### Interesting Biographical Sidelight.

Julian M. Sturtevant records in his autobiography an incident illustrative of the opposition to the Disciples in an early day: "From a very early period in the history of Jacksonville the people known as 'Disciples,' the followers of Alexander Campbell of Bethany, Virginia, were very active. They were then regarded with much distrust by other denominations, and in fact were scarcely considered an evangelical body. Having occasion to spend a night a few miles from Jacksonville, at a house of entertainment kept by a prominent member of this body, I was invited by him to preach on some Sabbath before long, in the church near his house. As it was my practice to embrace every opportunity to preach the gospel I accepted the invitation, leaving it to him to fix the day. After some delay the appointment was announced. On reaching the place on the appointed day I found a large meeting of the Disciples in progress and several of their prominent preachers in attendance. The great congregation gave close attention to my discourse. It would appear that my utterances on that occasion were orthodox, since Dr. Beecher after listening to the same sermon, delivered two or three years later in his church in Cincinnati, cheered me at its close by exclaiming in his characteristic manner, 'That's right!'

#### A Communion Dilemma.

"When I promised to preach for the Disciples it did not occur to me that the question of joining with them in the communion service was also involved. But since it is the invariable custom of that denomination to follow the Sabbath morning discourse with the observance of the Supper, I perceived the moment I entered the church that I must face that question. There was not much time to think. Nor did I see much reason

(Continued on page 13)

# The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

## Section XXXIII. Malachi and the Messenger of Jehovah.

September 24. Text for Special Study, Mal. 3, 4.

### 1. JUDAH AND THE EMPIRE.

It was the hope of those who returned from Babylon in 539 B. C., and the following century and a half that with the coming of the pilgrims from the East and the revival of the national spirit among the remnant of the people in the land, the fortunes of Jerusalem would immediately find amendment. The favor of Cyrus the Conqueror had promised well for the little community in Palestine. A native prince, Zerubbabel, a descendant of the kings of Judah, was the royal governor of the province, and this was almost equivalent to a native and independent government. To be sure there was an annual tribute to be paid the imperial court at Susa, but this would not prove burdensome if a fair degree of prosperity could be attained.

To add to the hopes entertained by the Jews, the permanency of the Persian rule was highly questionable. Cyrus (536-529 B. C.) was succeeded by his son, Cambyses, (529-522). Then the Magian pretender, Barda, the Pseudo-Smerdis (522-521) usurped the throne for a brief period. But he was soon unmasked and slain, and it was necessary to choose a ruler from among the close friends and warriors of Cyrus. When Darius I (521-485) the son of Hystaspes, was made king, it was an open question whether he would be able to control the unruly elements gathered by Cyrus under his sway. In fact Judah shared the widely entertained hope that he would fail, and that the various fragments of the empire would find opportunity to seek their own fortunes in independent action. This is the motive of such oracles as are found in Hag. 2:6, 7, 20-22; Zech. 1:17-17.

It seems probable that during these uncertain years the current opinion in Judah favored the erection of the province into an independent kingdom, with Zerubbabel as king. This may be the meaning of that mysterious and mutilated passage in Zech. 6:9-15, in which there seems to be a reticent and reluctant reference to the use of gold brought by some of the returning exiles to make a crown for the new ruler. It was a moment of hope for Judah. But those hopes were doomed to an early disappointment. Darius brought the empire to submission, and the abortive efforts in Judah were frustrated. From that moment Zerubbabel disappears from view. Was he removed from office as provincial governor? Was he thrust into prison for his audacity? Was he even put to death as a traitor? The records are silent, and all is left to conjecture. All that is known is that from that time onward, for at least a century, Persian governors were in control of the province, and maintained their residence at Jerusalem at the expense of the people.

From this time onward for at least a half century the affairs of Judah were unchanged. Darius I died in 485 B. C., and was succeeded by Xerxes I (485-464 B. C.). In this reign the events recorded in the Book of Esther occurred, as far as they possess a basis of fact. And in this period it is probable that the message of Malachi has its place.

### 2. DAYS OF DISCOURAGEMENT.

This Persian age was one of great discouragement for the Jerusalem community. The hopes with which it opened were glowing and confident. Ezekiel and the prophet of Isa., 40-55, had affirmed the coming greatness of Zion in the most optimistic terms. The exiles were to return from the East along a divine highway beside which the desert would burst into bloom and the parched ground become pools of water (Isa. 35). Jehovah was to lead his people home in triumph, and the rehabilitation of the city was to be rapid (Isa. 40).

But nothing of all this had come to pass. The few straggling companies of exiles who responded to the urgent call of the prophets had trodden the long trail of the caravans only to find Jerusalem in ruins, the people of the province poor and scattered and the prospects most disheartening. To be sure the temple had risen, through the earnest and persistent efforts of Haggai and Zechariah. But it seemed little worth in the eyes of those who saw Solomon's sanctuary in its glory, and moreover it was almost the only building of any moment in the city. Was there an effort to build the walls again? And is this the attempt against which a protest was made by the local enemies of Judah (Ezra 4:6)? We cannot be certain, in the scant record left us.

At any rate the condition of the community was deplorable. The neighboring tribes were hostile and watchful. The burden of Persian rule and tribute was heavy. The soil of Judah was not rich, and its neglect for two generations had made more difficult the processes of agriculture. The crops were poor, and there was no other source from which an income could be expected. The few Hebrews who came from time to time from the East added but little to the resources of the province. Neither in their social relations with their neighbors nor in their own industrial experiences was there any realization of those high hopes which the prophets had kindled in the hearts of the people. On the contrary the entire situation was depressing to a degree.

### 3. EVILS OF THE TIME.

The effect of such conditions was unfortunate. The temper and the courage of the community alike suffered. The evils of a period of disappointment and reaction were apparent. The high hopes of prosperity vanished as the trying reality pressed upon the people. The joy of service at the temple declined as it became evident that the mere presence of the sanctuary was no safeguard against poor crops and trying experiences. The offerings, which were supposed to be best the land afforded, were allowed to decline in character until even blemished sacrifices of grain and animals were unblushingly presented. Gifts, which it would have been an insult to offer to the Persian governor of the province as a part of his supplies, were taken to the temple, and accepted by the priests as worthy sacrifices to God.

More than this, the priesthood was becoming infected with the habits of the time.

Instead of maintaining the high character of the worship, in accord with the traditions of their order, the members of the priestly tribe were forgetful of their high place in the nation, and were willing to compromise the dignity of their tribe and vocation by permitting unworthy ministries to take the place of the prescribed ritual of the sanctuary.

More serious still was the growth of mixed marriages. In the earlier days of Israel when the nation was large and vigorous, little was thought of inter-marriage with the people of the region. In fact the inhabitants of Palestine were absorbed rather than subdued. But as time went on, and especially after the exile, when the population entitled to the name of Hebrews was small, the sense of national integrity became more intense, and the sentiment against marriages with foreigners more pronounced. This was the feeling of those who held in reverence the sanctions of Israel's national life. To those who, under stress of the depressing influences of the age, abandoned their loyalty to the covenants of the past, the practice of foreign marriages appealed as attractive and advantageous. And thus arose the scandal of this custom, to which the faithful were increasingly sensitive.

In the wake of these evils came others of a sort to disquiet, still further, the peace of the community. Sorcery, adultery, falsehood, oppression of the poor were on the increase. The times were very evil. The will of God was little regarded.

### 4. THE MESSAGE OF MALACHI.

In such a time appeared the oracle which is contained in the four brief chapters of the Book of Malachi. Of the author, nothing is known. It is not even certain that the name of the book is that of its writer. The word "malachi" is the Hebrew term for "my messenger," and the appearance of this designation, in 3:1, has led some students to the view that the book is anonymous, and that the name was taken from the text as its most descriptive word.

Opening with an oracle against Edom, the hereditary enemy of Judah, the prophet proceeds to rebuke the priests who offer polluted bread, and blind, lame and sick sacrificial victims at the sanctuary. Why not shut the doors, he says, if such worthless offerings are to be made. They would not dare take such presents to their Persian governor. Why should Jehovah, whose name is great in all the earth, be so insulted by his own people? (1:6-14).

Then in stinging words he reminds the priests of their honorable position as the descendants of Levi, and the legitimate teachers of the nation. The priest should be the messenger of Jehovah to his people. But what does their conduct imply? (2:1-9).

In the section 2:10-16 the subject of mixed marriages is considered, and especially the injustice of abandoning Hebrew wives or betrothed maidens for the daughters of another people. For all such conduct there will be the inevitable penalty, for Jehovah will send his Messenger to punish and refine the people. Then all the evil conduct of which Judah was guilty, would be brought to condign punishment (2:17-3:6).

Once more, the failure to bring the tenths



of their produce to the temple is denounced. This conduct is the robbery of God. They must bring all the tithes in, and then mark how God will open for them the heavens, and shower upon them blessings beyond their power to receive. Then the poor crops and the evil days shall cease (3:7-12).

#### 5. PROMISE AND WARNING.

In the depression of past days some of them had wondered if it were worth while to serve God. They had thus reversed the values of life, and doubted of the outcome of his providence. But in all such moments there was a faithful circle that kept the covenant. They spoke often with each other in their little gatherings, and were the hope of the future, jewels of God to be spared and prized in the day of testing to come. (3:13-18.)

For there would be a day of God, a time of judgment, when the evil should be consumed and the righteous blessed. Such a day would see all the seemingly ill-balanced accounts settled in absolute justice (4:1-3.)

The oracle closes with a fresh injunction to obey the Mosaic institutes of the past, and the promise that Elijah shall be sent to prepare the world for the Day of Jehovah which hastens apace. His task is to be the reconciliation of fathers to children, old to young, ancient to modern, conservative to progressive, for only in such agreement can the curse of confusion and ruin be avoided (4:4-6.)

Thus closes the book which in process of time was placed last in the canon of the old Testament. That it was not the latest book of that collection will appear in the progress of these studies. Yet there were in it elements of warning and of promise which may have induced, and at least in a measure justified, this assignment of position. It is, at least, a significant commentary on the social and religious life of Judah in a period between the erection of the temple and the later reforms of Nehemiah and Ezra.

And the Jews of later days laid much stress upon its warnings of judgment, and its promise that Elijah was to appear before the final days were ushered in, to prepare the world for the final issue of events, and to achieve his high design of world-wide reconciliation.

#### FOLLOWING STUDIES.

The subject of section 39 will be "Prophetic Voices in Judah" and of 40, "Nehemiah and the Rebuilding of the Walls."

#### TOPICS FOR FURTHER STUDY, REPORTS AND PAPERS.

1. The political hopes of the Jerusalem community.
2. The temple cultus of the Persian period.
3. The sentiments regarding mixed marriages in oriental communities.
4. The relation between the prosperity and the morals of a community.
5. The literary features of the Book of Malachi.
6. The use of Malachi in the New Testament.

#### QUESTIONS.

1. What hopes for Jerusalem did the people entertain in 538 and the succeeding years?
2. What were the grounds of these hopes?
3. What political expectations did the Jews have after the return?
4. Why did these expectations fail of realization?
5. How did the current of events affect Zerubbabel?
6. What prophets had predicted the prosperity of Judah?
7. What were the actual conditions?
8. What was the attitude of the neighboring tribes?

9. What other difficulties confronted the new colony?

10. What effect did these conditions have on the spirits of the people?

11. What was the character of the service rendered at the temple?

12. What were the special sins of the priesthood?

13. What serious social custom menaced the integrity of the community?

14. What was the history of mixed marriages in former times in Israel?

15. What other evils found their place in the society of Jerusalem?

16. What is known regarding the name, authorship and state of the Book of Malachi?

17. What sins were especially rebuked by the prophet?

18. What class of leaders was particularly reproved?

19. What warnings are voiced by the prophet?

20. What promises for the future are held out?

#### LITERATURE.

Wade, "Old Testament History."

H. P. Smith, "Old Testament History."

G. A. Smith, "The Book of the Twelve Prophets."

Kirkpatrick, "The Doctrine of the Prophets."

Sanders and Kent, "The Messages of the Later Prophets."

Articles on "Malachi" in the Introductions, Encyclopedias and Bible Dictionaries.

## Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The Asbell and Butler meeting at Detroit had resulted in nine additions on confession of faith, up to last report.

L. H. Huff, formerly of La Harpe, began his new pastorate at Mt. Sterling September 3, succeeding A. L. Cole.

Mrs. S. M. Crank is holding a revival meeting at Maroa with large congregations, and a decided spiritual interest.

Secretary J. Fred Jones will hold a meeting at De Land, assisting George W. Wise, the pastor. The meeting will begin the latter part of September.

J. D. Williams, who is district worker in the Third District, is holding a revival meeting at Colmar Church with favorable prospects.

D. W. Conner, pastor at Palestine, ordained Chauncey Mullens to the ministry last Sunday. Mr. Mullens has been at Kimberlin Heights School for the past two years.

Centennial Church, at Shirley, is having a revival meeting conducted by its pastor, Thomas Starbuck. This pastor held his own meeting last year with almost fifty additions.

W. O. S. Cliffe, of Christopher is preaching a series of Sunday evening sermons on Old Testament characters. On the last two Sunday evenings, the characters used were Daniel and Balaam.

The church at Greenup is pastorless, L. E. Hughes having concluded his pastorate there September 3. The latter will be glad to hold meetings, or can be secured for another pastoral field.

Youngstown Church, where G. F. Chandler preaches, made an offering to the Benevolent Society on solicitation of Secretary Fred Cline, which amounted to sixteen dollars in cash besides one life membership.

A. W. Conner of Indiana lectured at the County Teachers' Institute, at Albion on "The Boy Question." Mr. Conner has spoken in a large number of cities in Illinois, and has received commendation without exception.

Springfield churches are sending nine young men and women to Eureka College this year.

If other churches in the cities of the state are proportionately represented, Eureka College will have the largest student body in its history.

Waynesville churches held union services during the summer months. The pastors of the various churches did the preaching. No announcement was made prior to the service, regarding the speaker for that occasion. The ministers worked in perfect harmony. F. L. Davis is pastor of the Church of Disciples.

A new congregation with seventeen members was recently organized at Beech Bluff School-house, in Wayne County. The meeting, which resulted in the organization, was held by W. H. Keen. A building site has been donated, and some money already pledged for the building, which is to be erected next year.

The second week of the Story-Stout meeting at Stewardson, resulted in sixty-two additions, making a total of ninety-one in two weeks. Mr. Story baptized forty-five in the river on Sunday. Only last year the evangelist held a meeting for this congregation resulting in more than two hundred additions, and since that time has been pastor of the church.

Allen T. Shaw, of Spencer, Indiana, has become pastor of the church at Macomb, succeeding A. M. Hale, whose pastorate there was marked by enlargement of the congregation and the construction of a beautiful church edifice. Mr. Shaw comes from a successful pastorate in Indiana, lasting over a period of two and one-half years, and with the highest commendation of the congregation he is leaving.

The pastor at Pekin, O. C. Bolman, spoke to nearly a thousand people at the union meeting held at the Court House Square the first Sunday in September. Mr. Bolman has been pastor of this church for a year, during which time there have been forty additions without special services. The Sunday-school has doubled in attendance, and the church building is not large enough to accommodate all the classes. Beginning near the first of October, Leroy F. Sargent of Havana will assist the pastor in a revival meeting.

W. W. Weeden has removed from assumption to Mt. Carmel where he takes charge of the church.

Any church wanting a preacher, who is an enthusiastic Sunday-school and Endeavor man, whose wife is a splendid church worker, will be put in correspondence with him by writing to Chas. M. Fillmore, Indianapolis, Ind.

The new building of First Church, Springfield, is being constructed with such rapidity as that it is anticipated the dedicatory services will be held by the first of March, instead of several months later, as anticipated when the contract was let. The walls are almost completed, and without unforeseen hindrances, the roof will be placed by the first of November or earlier. It is probable that the congregation will begin holding its services in the basement by the middle of November, and utilize other parts of the building as the contractor progresses with the inside work.

Charles Reign Seoville dedicated the new edifice at Dallas City, August 6. The structure cost \$10,000 and \$5,500 was required to be raised. This amount was exceeded by more than \$1,000, and during the day there were fifteen additions, all but one on profession of faith. The minister is C. L. Stauffer. He has served through a period of three years in an unusually competent and faithful manner, and with loyal support from the membership numbering almost four hundred.

### News Editorials

#### A Midweek Sabbath.

The church at Vermont celebrated its sixteenth annual roll call on a recent Thursday. This roll call has become an established institution. It surprises the visitor to see three great congregations fill the church morning, afternoon and evening in the midst of the week. Farmers and tradesmen lay aside their work to answer the roll call. The Christian church is much the largest in this town of 1,200 people. The present pastor is Geo. B. McKee. For seventeen years Geo. W. Ross ministered here and died in the midst of his work less than a year since. Mr. McKee came to them last winter from North Park Church, Indianapolis. A total of 386 names were called at the morning service with responses from perhaps 250 persons. All the societies of the church made excellent reports. C. C. Morrison, of The Christian Century preached at this service on "Present Day Confirmations of the Disciples' Ideals." The afternoon service was devoted to the Sunday-school and young people while the evening was set apart especially for the men. The house was packed on each occasion. Mr. Morrison spoke at both these services also. The new minister, Mr. McKee, and his wife, are held in high esteem. The church is going on to greater victories.

#### Heed This Call!

The call from Stephen E. Fisher, pastor of University Church, Champaign, and published recently in our church papers, should receive the attention of Illinois pastors. Mr. Fisher, together with his two pastoral helpers, is in a strategic position to influence the developing life of many young men and women of the University of Illinois. It is a simple matter for every Christian minister to drop a letter to Mr. Fisher or one of his assistants, advising of any young person going from his church to the University. Or, if there is some young person who is only partly under the influence of the home church, this fact made known to the Champaign pastor will hasten effort on his behalf, and will make this effort considerably more

effective. The pastor of a university church is a very busy man, and often compelled, by the requirements of his local congregation, to be more or less indifferent to the student body. The Christian Church at Champaign is fortunate in having as its minister a man who is eager to minister to students, and is ready to do so in addition to the multitudinous demands of his large local congregation. Every Illinois pastor from whose flock a young person goes to the University will hardly be exhibiting a proper pastoral instinct who does not fulfil the simple request made by the Champaign pastor.

#### Congratulations, Eureka College!

The Disciples of Illinois are rejoicing with Eureka College over the successful culmination of its campaign to raise one hundred and twenty-five thousand dollars. The authorities were not satisfied to rest with raising the exact amount, and succeeded in receiving one hundred and thirty-three thousand dollars. Of this amount, five thousand dollars was received by check on the last day of the campaign. Twenty-five thousand dollars of this amount will be utilized in the payment of indebtedness, and one hundred and eight thousand dollars will be set aside for permanent endowment. This will give the college an endowment of approximately one hundred and fifty thousand dollars. With this fund as the starter for a worthy endowment, together with a faculty of scholarship and devotion, and a loyal student body, Eureka College will do a work in the future superior even to that it has been able to accomplish in the past. New interest has been awakened in the college by recent appeals for endowment, and every individual who has pledged money for the college's support will be a friend throughout the years to come. The Disciples of the state and the Brotherhood will be able to continue their pride in this institution. It should not be thought, however, that the state has fulfilled its obligation to the college by the latest increase to its endowment fund. A college like Eureka today demands not less than one-half million dollars for its proper maintenance, and men who are making wills or seeking channels for their money to accomplish good, should not lose sight of this college which so merits and requires financial aid. In addition to the financial assistance, ministers and laymen interested in Christian education, should be glad to influence young men and women ready to begin their college education, to consider Eureka College. The Brotherhood of Illinois, thoroughly coöperating in this latter regard, can send into the halls of the college such a company of young people that the capacity of the college will be taxed. Congratulations are due Mr. H. H. Peters, the Finance Committee and the entire College Board for the success which has attended the money-raising campaign of the last three years. And the Brotherhood of Illinois should feel itself indebted to every one who gave and made possible the raising of this splendid fund.

### Chicago

G. W. Muckley, secretary of our church extension board, spoke Sunday morning, Sept. 3, at the West End Church.

The Christian Business Men's Association met Tuesday evening, Sept. 12, at the Jackson Restaurant. The purpose of the meeting was to consider the Douglas Park situation. John W. Thomas of the Evanston church was recently chosen president of the organization, and W. S. Trescott, Memorial, is the new secretary.

Union services were held Sunday the 10th by the Douglas Park church and the Douglas Park Congregational Church in the house of the latter, the pastor of the former preaching. Recently there have been seven

# The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature,

### Beginning Next October

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

*And not the least of their value is that they elicit an interest at once in every one to whom their subject-matter is mentioned. New classes can be easily organized for this study. Old classes can be doubled and trebled! The Lessons fit up close to the every day life of the people.*

Published in magazine form and issued monthly. The subscription price—50c a year—makes them less expensive than the usual adult lesson literature.

Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

Send 5c in stamps for a single copy of the magazine. Do it now and begin at once to talk up the new program for the Fall Quarter!

Address,

**The New Christian Century Company**

700 E. 40th St., Chicago.



additions to the church at Douglas Park.

Invitations were received by many of our city workers from the Central Church of Christ at Gary, Ind., relative to the dedication of their new building, Sept. 3. Claude E. Hill, Valparaiso, and C. J. Sharpe of Hammond were the chief speakers.

## THE STATE CONVENTION

BY O. F. JORDAN.

Although held on the extreme eastern border of Illinois, the convention at Danville, September 4-7, was well attended. Nearly four hundred registered, very few local names being included in this list. The different sections of the state had good representation.

Danville is a good convention city. It has a population of over thirty thousand, and is rapidly growing into larger things. It is the home of "Uncle Joe" Cannon and of an unusually large soldiers' home. It is in the center of a district where the Disciples are unusually strong. In this city there are four of our churches well housed. The First Church building, in which the convention was held, is a commodious and beautiful building which may be counted as one of our best buildings in the state.

### The Program.

We may compliment the program committee with having arranged the best state program in years. There was balance and vision in the arrangement. For the most part men who knew their subjects represented the different interests.

The C. W. B. M. session drew a large crowd early in the convention. Though their program is placed in the most unfavorable section, at the beginning of the convention, the deep human interest in their many tasks provides them audience. Their program was graced by the presence of some speakers from outside the state. These were Dr. Jennie Crozier of Mandha, India, and C. C. Smith of Cincinnati, who directs the work for negroes. W. H. Waggoner gave his stereopticon lecture on the work of the society. In the business of their convention there was the note of confidence and enthusiasm. Progress is being made in no uncertain way under the leadership of Lura V. Thompson, the secretary.

The session of the Illinois Christian Missionary Society opened with the president's address by John R. Golden. It did not deal with a restatement of the doctrinal position of the Disciples, but with the need of the spiritual life. On the same evening Geo. W. Muckley presented the cause of Church Extension. Though we have heard him often in Church Extension addresses, we have never heard him marshal facts and sentiments in defense of his favorite theme with greater skill. Few things reveal the state of religious people more certainly than their architecture.

The address on Wednesday by R. F. Thrapp is published in this issue of *The Christian Century*. J. Fred Jones spoke on the state of the cause in Illinois. He has had a long experience preaching in churches with problems where the evangelist does not go. He meets continually the absurd conservatism of the "anti" and the factiousness of the church demagogue. He made us all more liberal because we had laughed at our follies and had seen some vision of larger things. W. H. Cannon spoke of the state of religion among Illinois Disciples. Some of the failures of our people to realize the best in spiritual things were examined.

Wednesday afternoon there was a free discussion of the characteristic problems of Illinois. O. F. Jordan spoke on Chicago under

With appropriate services, Sept. 10, the Austin Church welcomed their new pastor George H. Brown, who began his work there Sept. 1. Several additions at this service proved encouraging for both the congregation and their new and aggressive leader.

VAUGHAN DAENEY.

the divisions of Material Prosperity, Moral Failure, Public and Volunteer Remedies and The Relation of the Disciples to the Problem. The subject was discussed by W. F. Shaw and Chas. Reign Scoville. The latter pleaded strongly for careful study of the problem rather than the forming of emotional impressions. His remarks showed insight and sympathy.

The problem of the rural community was presented by J. W. Street. He scattered printed statistics showing the failure of the country churches to co-operate in the brotherhood enterprises as the city brethren did. He deplored the undeveloped state of rural sociology.

The student problem of Illinois was studied in connection with the state university, by S. H. Zendt. The present interest in this institution may lead to interest in all the large student communities of Illinois, let us hope.

Wednesday evening Eureka College had a banquet in the church under the auspices of the alumni association. Happy and optimistic speeches were made by different members of the alumni and by outside friends.

After the banquet, the Brotherhood program began. Secretary Shellenberger delivered the first address. After this came the address of Peter Ainslie on "Christian Union." In this address the mountain peak of the convention was reached. Christian Union was conceived as a spiritual thing and not as some program of church merger merely. It was presented as the outflowing of Christian charity and brotherhood.

"You must get rid of the jealousy, the envy and the prejudice, that infests the church," declared the speaker. "Otherwise, we can't expect the brotherhood to be true and steadfast and abiding. It is not a question of religion merely; it is a question of good breeding and courtesy, whether or not we, as Christians, shall be a guardian of every other denomination. Until we can apply the golden rule, we can not rightfully call ourselves Disciples of Christ. It's not a question of faith, belief or immersion; it all revolves about the more sordid problems of envy, jealousy and pride. The world is weary—heart-sick with controversy; the world wants life, the life that alone can satisfy its heart-hunger."

Thursday forenoon was given over to the interests of Eureka College. This session announced the good news of the raising of \$135,000 for our Illinois school. While this does not mean the college problem is settled, it does mean that the school may continue on the present basis without facing an annual deficit. O. W. Lawrence was not able to deliver his address owing to serious illness with pneumonia.

The Bible School session was amply provided with our leading lights in this field. The national superintendent, R. M. Hopkins, was present and spoke. He is an expert in the good devices of the Sunday School world. Our brother, W. C. Pierce, who is in the interdenominational service, also spoke. He stands for the enthusiasm of propaganda in the movement. R. P. Shepherd of the Christian Board of Publication also appeared upon the program. He represented the more serious

pedagogical ideals of the movement.

### The Business.

The convention does most of its business through committees. A meeting of the state board during the convention prepares recommendations on important matters. These are passed upon by a convention committee and then presented to the convention for final action. Among the important steps this year is action looking to the co-ordination of the state society with the American Christian Missionary society. A motion prevailed requiring state board approval for district enterprises. This looks toward further co-ordination. The state board during the convention period adopted the policy of referring the disputes of churches and the cases of bad preachers to the Ministerial Associations.

The resolutions committee presented a long list of resolutions which were adopted. Among the most important of these was a resolution authorizing the chairman to appoint representatives to the Illinois Federation of Churches. Resolutions were adopted deploring the recent decision of the Supreme Court barring the Bible out of the public schools, and against the decision of President Taft not to allow Philippine school teachers to teach in Protestant Sunday Schools. The convention expressed its humanitarian interest by sending a telegram to the governor of Arkansas concerning the legal execution of a boy of fifteen. The state board re-elected all the present salaried officials. J. Fred Jones makes enemies by his continuous warfare on the devious preachers, but the great brotherhood of Illinois is with him, as this action shows. A lively fight over the place of the next convention took place. Litchfield and Centralia contested. As the convention has never gone into southern Illinois, Centralia was chosen.

### The Spirit of the Convention.

Every convention has a spirit. We have seen the brethren meet in panic and suspicion. This year there was more brotherhood, more liberality of thought, more real religion than we have ever seen in a convention before. Even the discussions that evoked radical differences of opinion were always courteous and brotherly.

As an improvement to our conventions, our brethren are demanding music that is religious. Our convention music should lift us to God instead of being a bill-board for the most recent evangelistic song-book. We ought to sing out of the good hymnals our best churches use. We should have solos like the beautiful one of Prof. Mercer.

The Disciples of Illinois have their faces to the light. How far we have to travel, God knows. We seem willing, however, to leave behind some initial things and "to press on to perfection."

## Early Beginnings in Illinois

(Continued from page 9)

to hesitate. These people had been listening with profound and reverential attention to what I believed to be the gospel. I saw no reason to doubt that they received it intelligently and sincerely, and I could not refuse to join with them in breaking bread in the name of the Lord. And I am bound to say that I have seldom witnessed a more reverent and devout observance of that rite. At the close of the service strong men with whom I was acquainted in business relations but whom I had never before met in Christian worship, sang 'Rock of Ages Cleft for Me,' with tears rolling down their cheeks. I could say with Peter, 'I perceive that God is no respecter of persons.' God taught me that day to beware how I called any body of professed Christians 'common or unclean.'

"The reports of my doings on that Sabbath startled the community, the story could not

(Continued on page 15)

## Church Life

Work is progressing on the church at East Liberty, Ohio.

James R. McIntyre has resigned his pastorate at Santa Monica, Calif.

Robert Graham Frank began the ninth year of his pastorate at Liberty, Mo., on September 10.

W. K. Pendleton has been called to the pastorate at Independence, Mo., made vacant by the resignation of F. F. Walters.

C. A. Park who has recently accepted the pastorate at Austin, Minn., began his work there September 3.

E. D. Eubank, pastor at Broken Bow, Neb., has organized a congregation at Colburg, Neb., a house of worship seating 250 has been built.

S. E. Brewster of Beaver, Pa., is at present occupying the pulpit of First Church, Colorado Springs, Colo., made vacant by the removal of the former pastor, George B. Stewart to Muncie, Ind.

A parliament will be held at First Church, Joplin, Mo., September 25-26, in the interest of Home Mission work. Among the speakers are I. N. McCash, D. Y. Donaldson and F. L. Moffett.

Ground has been broken for a new building by the congregation of Riverside Church, Buffalo, N. Y. Although working amid unusual difficulties, about \$1,500 has been paid and the work here bids fair to prosper.

A farewell reception was recently tendered Mr. and Mrs. Owen Livengood by the congregation of Central Church, Weatherford, Tex., where Mr. Livengood has ministered for the past two and a half years.

John W. Marshall has closed a good meeting at Amarillo, Tex., where W. J. Jennings is leading his congregation in a successful work. Mr. Marshall began a meeting at Denison, Tex., on September 10.

Evangelists Abberley and St. John are in a meeting with Geo. L. Peters, pastor of Central Church, Springfield, Mo. There were eleven additions at the first service and a good meeting is expected.

The annual convention of Kansas churches will be held this year at Parsons, Kan., October 2-5. An attendance of 600 of 700 is expected and extensive preparations are being made for the entertainment of the visitors.

Work on the new church at New London, Mo., is progressing rapidly and will be completed by about the first of December. This building is being erected at a cost of \$14,000 and will replace the structure destroyed by fire some months ago.

The pastorate at Fairmont, Minn., is now vacant owing to the resignation of Miss Ada L. Forster who has been pastor there for the past four years. During this time the church has grown both in numbers and efficient work. At the closing service of the retiring pastor every church in the town was represented. Miss Forster will give her full time to C. W. B. M. work in the future.

W. J. Minges is in a meeting at Herington, Kan., where F. H. Schmitt ministers. There were eighty-nine additions at the first Sunday service, with large audiences attending. This congregation, which has a membership of two hundred, will erect a building in the near future at a cost of \$20,000. One of the members of the congregation

has already subscribed \$13,000 of this sum.

Fred Marsh Gordon, has resigned at Knoxville Church, Pittsburgh, Pa., after a pastorate of twelve years during which time the membership has grown from 150 to 1,200. Mr. Gordon will preach for the congregation at Flatbush, Brooklyn, N. Y., and will take courses at Columbia University and Union Seminary. E. A. Cole of St. Louis will occupy the pulpit left vacant by Mr. Gordon.

Roy E. Deadwood, of Brooklyn, N. Y., closed a three weeks' meeting with D. H. Bradbury at the Throopville, N. Y., church, September 1. There were thirty responses, twenty three being for baptism. Sentiment for uniting the local Disciple and Baptist churches was strengthened. This was the best August meeting in Central New York for years. A farewell reception was tendered and a generous free-will offering raised for Mr. Deadman.

The churches of Knox County, Ind., held their annual meeting on September 3, with the Wheatland congregation with 1,600 in attendance. I. N. McCash gave an address on "The Solidarity of the Race" and presented the interests of the American Missionary Society. The point of coherence in the county association is in the agreement of the churches to unite their offerings for Foreign Home and State Missions, Church Extension and Education. Other benevolences will have united support in time. There are three thousand members in the Disciple congregation of Knox County, and the church property has a value of over \$222,000.

Central Church, Gary, Ind., Nelson H. Trimble, minister, was dedicated on September 3. Cecil Sharp, pastor at Hammond, Ind., and Claude E. Hill, of Valparaiso, Ind., assisted in the services. Owing to certain building restrictions a church edifice costing \$17,000 was required for the site, so a building containing an auditorium with two flats on the second floor was erected at a cost of \$8,000 including the site. The rental from the apartments will be applied on the mortgage. Three buildings have been erected in this district since Mr. and Mrs. Trimble began work here a little more than a year ago. The congregations at Tolleston and Glen Park churches are growing and the Sunday-schools of all three congregations have received front rank certificates.

### Good News From the Foreign Society.

The receipts for Foreign Mission for the month of August amounted to \$31,307, a gain over the corresponding month last year of \$12,682. The church as churches made a gain of \$1,606, the Sunday-schools \$918. Let the friends remember that the books close September 30. Please see that all offerings are sent in before that date.

F. M. RAINS, Secretary,  
Cincinnati, Ohio.

### Terre Haute, Indiana.

The beautiful new building erected by the congregation of Central Church, Terre Haute, Ind., was dedicated on September 3, by Charles Reign Scoville. Three services were held and all were largely attended. S. D. Dutcher, who has been pastor of this church for two and a half years has led his con-

gregation in a progressive work here. The building and lot represents \$103,000. Thirty-five thousand dollars was asked for and \$42,115 was raised more than taking care of total indebtedness. The congratulatory speeches by visiting pastors at the afternoon meeting manifested the high standing the pastor and church has on this city. The building is of grecian architecture, built of pressed brick, beautifully decorated with bed-

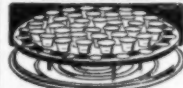
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ford and carved stone, birch pews, mahogany finish in the main auditorium and the balcony seated with opera chairs. An excellent \$4,500 three manual pipe organ with modern couplings has been installed. The total seating capacity of the main auditorium is 2,000. The basement under entire auditorium is splendidly equipped for Sunday-school work. Mr. Seoville will follow this dedication with meeting during September.

### Early Beginnings in Illinois

(Continued from page 13)

have been circulated with greater rapidity or repeated with more emphasis had I committed an infamous crime. A few defended my action, but most of my good neighbors were shocked."

#### An Additional Testimony.

In 1860 this large hearted man wrote of the Disciples in Jacksonville: "It is my belief that no portion of the religious community around us has grown in grace more rapidly than that denomination. If my efforts have in any degree contributed to that end I am thankful. I ascribe their remarkable progress to the fact that from the beginning they have consistently held that, 'The Word of God only is the rule of our faith.'"

In Danville and vicinity the work began in 1835. In that year Dr. W. Walters, a physician, settled in Danville. The nearest body of the Disciples was eighteen miles away. He went there to worship regularly until the church was constituted in the city of Danville. Time would fail me to tell the whole story of this powerful people in Illinois. Their early labors were characterized with heroism, sacrifice and a devotion to the truth, which won the admiration of many. The Illinois Christian Missionary Society, constituted in 1850 has organized over 300 churches in the state. Among them the churches at Quincy, Peoria, Gibson City and Champaign. Among the many who have served as president of the society, I find the honored names of Happy, Jones, Enos Campbell, Allen, Hobbs, Gilbert, Hardin and many others who are still living.

And now, may a double portion of the spirit of our fathers rest upon the sons of the present. We have mighty problems in Illinois, which can only be solved by the principles of the gospel. This is no time for rest, compromise or soft words. Shall

Illinois be Christian? We must help in the solution of that question. The best that is in us must be used without stint for the King.

### Notes From the Foreign Society

F. A. Sherman of Hattai, India, states that a new missionary, a doctor, if possible, and his wife are needed. The purpose is not to open a hospital or dispensary, but to carry on work in the district. A doctor could preach and heal as he went from village to village where there are no hospitals or dispensaries.

Dr. John Sergis arrived in Orooniah, Persia. Doctor Sergis preaches the gospel and cares for the sick. He writes that the political conditions are still in a bad way. The late abdicated shah has come to the capital with twenty thousand wild Turkomans. It is expected that if he shall succeed he will deal harshly with the people who deposed him.

In a few days O. J. Grainger and family start back to India. They have greatly enjoyed their furlough and are returning to India full of enthusiasm.

Andrew Murray says that it is one thing for a minister to be an advocate and supporter of missions. It is another and very different thing for him to understand that missions are the chief end of the church, and, therefore, the chief end for which his congregation exists.

The new church in Bolenge, Africa is in course of erection. The walls are now nine feet high. The window frames are all in and the timbers and sheet iron for the roof have arrived.

The work at Longa, Africa, has gone on with but few interruptions throughout the year. Dr. Jaggard made fifty thousand bricks, but did not burn them. Several acres of additional ground were cleared. Upward of four thousand feet of lumber were sawed; besides considerable work was done on the home of Dr. and Mrs. Jaggard.

There was a gain from every source of receipts for Foreign Missions during August except bequests.

A sister in Michigan will in the future support Mrs. Justin E. Brown, at Luchowfu, China. She will pay \$150 each quarter, be-

ginning October 1. This is another new Living-link.

Cincinnati, Ohio.

### Hiram College Calls Vernon Stauffer

The friends of Hiram College and of Christian education will be gratified to know that Vernon Stauffer has accepted the call of his alma mater to become Dean of men and Professor of New Testament Literature. He won marked distinction in his college days as a student, an orator and a leader. Since his graduation in 1901 he has held two important pastorates, the first at Richmond Street, Cincinnati, and the second in Angola, Indiana. In both he showed exceptional power as a preacher and as an executive. In Angola, the seat of the Tri-State College, beside doing the usual work of a minister in a large and aggressive church, he has established and for some years occupied one of the most successful Bible chairs under the direction of the Christian Woman's Board of Missions, and he has led the church in the erection of a splendidly appointed house of worship. In addition to these undertakings he has found time to render valued service to the cause at large in his own and in neighboring states, and withal to enter upon graduate study in Columbia University and Union Theological Seminary.

Quite naturally Mr. Stauffer has been persistently sought after for some of the most prominent pulpits and important college positions among the Disciples. The fact that after years of deliberation he turns to the work of the Christian College as the most fundamental and far reaching ministry to which he can devote his life is itself significant. As Dean he will touch directly every young man in college and as Professor of New Testament Literature he will have much to do in shaping the faith and the purpose of every student who will preach the Word. In what other way could he accomplish so vast and multiple a ministry?

Mr. Stauffer leaves his pastorate in October to again take up courses in Columbia and Union Seminary. With the opening of the college year in September 1912 he will begin his service at Hiram. In an unusual degree Mr. Stauffer's own personality is the embodiment of the essential spirit of the institution he returns to serve.

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### LET NOTHING SET IT ASIDE

The Board begs that the churches will devote themselves during September to offerings for Church Extension. This is only fair since it is the last month of the missionary year and the only month for this offering.

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[The graded lessons are approaching completion. The Beginners' grade was complete the past year. The Primary grade will be complete for the opening of the new year—October 1. Three of the four years of the Junior grade will be complete October 1. The second year of the Intermediate grade (ready October 1) supplies boys and girls of 15 and 16 years.]

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**THIRD YEAR—** TEACHERS' TEXT BOOK.  
PUPILS' BOOK FOR WORK AND STUDY.

### Intermediate Grade—For Pupils of 13, 14, 15 and 16 Years

Lessons Prepared by Dr. Milton S. Littlefield.

**FIRST YEAR—** TEACHERS' MANUAL.  
PUPILS' BOOK FOR WORK AND STUDY (with Map Supplement).

**SECOND YEAR—** TEACHERS' MANUAL.  
PUPILS' TEXT BOOK (with maps).



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